

The Brethren Evangelist,

ASHLAND, OHIO.

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Editorial.

MAKING DRUNKARDS.

A few weeks ago business called us to Cleveland. On our return, while waiting at the Erie Depot in the city, among a crowd of people, one family attracted our special attention. To some the performance furnished interesting amusement for their past-time, but to us the scene was a sad one, and suggested the above caption. A father and mother, a son and daughter, between the ages of nine and twelve, as we judged, and two dogs composed the interesting group. The dogs had each a chain about his neck, and for a while the little boy was assigned the unpleasant duty of keeping them within the "family circle." It was hard work, and the little fellow conceived the idea of fastening the chains to the seat. He succeeded remarkably well.

Suddenly the "head" of the family disappeared and for a while was conspicuous for his absence. When he returned, he carried in his hand a large bottle filled with beer. Walking up to his companion, he uncorked the bottle and invited her to drink. The "good woman" threw up her hands and shouted for joy, happy she seemed in the extreme. Soon the bottle was pressed close to her lips. She drank—drank heartily, drank "for her health." Then it was handed to the little girl, and lastly to the little boy. "Drink" said the father, "drink more." "It ish goode." Well, they drank. The bottle was emptied. The poor dogs "got left." The dogs, rather than the mother and children, should have taken the contents of that bottle. But they were too wise to drink, even if they had been offered the "stuff." They have too much sense to drink liquid fire.

Is it any wonder that there are thousands of drunkards in this country? Is it any wonder that boys—yes and girls too, grow up with an appetite for strong drink? That father committed a crime. Such an act should be made a violation of law and the offender punished. That, you say,

would be taking away a man's liberty. Liberty for what? Liberty to destroy the peace and happiness of our homes; liberty to rear a nation of drunkards, to destroy human lives and souls, yea, his own offspring. Who gives a man such liberty? It is not a God-given liberty, we know. Why is it that a man does not possess such liberty with that which is of far less value? A man may not take the torch and deliberately set fire to his house or barn. Why not? It is a violation of law. Why? What law is this that robs one of his "personal liberty?" Cannot a man do as he pleases with his own? Certainly not. Are houses of more importance than their occupants? Is the raiment more than the body? Is the body more than the soul? A man is forbidden by law to set his own house on fire, but the government gives him a license to set humanity on fire with the flames of hell. Better throw a spark of fire into a ware room of dry powder than set the soul on fire with that which "biteth like a serpent and stingeth like an adder." The former is a quick process for the destruction of property; the latter is a slow, but no less *sure* process for the destruction of happiness, peace, joy, life and soul. The wonder is that a Christian consciousness is not awakened and stirred at the enormity of the evils which the traffic in strong drink is bringing upon us. As a Christian people, are we blind? As a church, have we not yet learned our duty? Shall we go on preaching and praying, then fold our arms and let the devil destroy all the good we may do. The BRETHREN EVANGELIST gives no uncertain sound. We are against the abominable liquor business. It is no legitimate business. We are thoroughly, completely, externally, internally, eternally, all over, against the business. The liquor traffic has no redeeming feature. It is evil and evil only—all evil. It is worse than evil, it is worse than wicked, it is *wickedness* incarnate. It is *sin* for any professed Christian to encourage the traffic. It is cowardly not to work against it. The church of Jesus Christ is God's institution on earth, for the salvation and development of human souls. The saloon is the devil's institution, fully equipped for the destruction of souls. The Christian *cannot* support both, not any more than he can travel east and west at the same time. Every encouragement given to the saloon is a direct blow at the church. Church members who sign applications for license for the sale of liquor, are not serving God,

neither indeed can they. They are supporting vice and immorality, crime and poverty. Their names on a license petition and on the church roll book at the same time, is a contradiction, an incongruity, an absurdity. Where is your influence, with the church or with the saloon?

THE PEW ALSO.

One who signs himself as Old Veteran, sends us the following on a postal card:

WANTED.

"A thoroughly converted preacher. One who will work for the good of Christ's kingdom only, and leave self entirely out of the question. We will take chances on the other necessary qualification. You can apply through the EVANGELIST."

Does the brother mean to say that it is difficult to secure the "article" for which he advertises? Is there any more need to-day for a thoroughly converted, consecrated ministry, than for a consecrated laity? The great need of the day is a more thorough consecration of all we have and are, to the Lord's service. But it means more than a consecrated pulpit, it includes the *pew* as well. Let us add to the above another advertisement as follows:

WANTED.

Thoroughly converted church members, members who will work only for the kingdom of God, and who will leave self entirely out of the question. Church members who will not work at their business so late on Saturday night that they cannot get up on Sabbath morning for church services, who will not drive such close bargains that the preacher must be ashamed of them, church members who will put large apples in the bottom of the barrel as well as on top, who will not sell eggs three months old for fresh eggs, such men are wanted for the *pew* as much as those Old Veteran describers are wanted for the pulpit. Let us have both.

SUNDAY School teachers will find something to think about in these words from the *Superintendent and Teacher*: "Teacher, you are a child's Bible. You speak with the very authority of inspiration, to the ears and hearts of your little ones. They read the expression of your face, they copy the tones of your voice, they treasure the touch of your hand. Reading thus their Child's Bible, do they find there a suggestion of holiness, an inspiration to purity, a revelation of Jesus?"